

172 face, the right hand palm up, fingers curled, the left hand palm down, fingers extended. The upper part of the legs had been brought up to approximately a right angle with the body, with the lower part of the legs tucked back toward the hips. Soil movements, the weight of overlying stones, and a tree root had caused considerable displacement of the bones. The left humerus was shattered just above the proximal end, having been pressed against a stone by a tree root. The left radius and ulna had been moved up vertically two to four centimeters by the same root. The left ribs had collapsed into the thoracic region; the vertebrae had separated in the lumbar and thoracic regions; and the right ribs had broken as the thorax and shoulder girdle collapsed. The left tibia was shattered near the distal end, and both legs had been raised vertically some 5 cm. by the tree root. A galvanized pail had been placed upright in front of the chest (Fig. 4). A saddle and a beaded bag containing 52 brass wire bracelets had been placed below (upstream from) and behind the feet. In front of the body near the base of the sternum was one brass wire bracelet, which may have been on the left arm above the elbow at the time of burial and may have become displaced by the action of the root that grew through the burial and crushed the humerus against an overlying stone. Two partial iron hoops or straps were found east of (upstream from) the saddle parts.

THE SKELETON

127 This section draws freely from and with grateful acknowledgment to the work of Dr. Clyde Snow.

144 Only one investigator has reported in detail on the anthropometry of the Southern Plains tribes: Goldstein worked with the Comanches in 1931 and concluded at the time of his research that only ten percent of the adults could be considered full-blood Comanches (Goldstein 1934:290). The measurements and indices made by Dr. Snow closely agree with the data presented by Goldstein. In Table 1, Dr. Snow lists the skeletal measurements and descriptions. It should be noted that cranial capacity was derived using the Lee-Pearson formula (Lee and Pearson 1901). In addition to the measurements and indices obtained from the skeleton, Dr. Snow has prepared a table summarizing the data as traits indicative of sex, race, and cultural status. Table 2 thus shows at a glance some important characteristics of this skeleton.

173
128

^ [See p. 320-B--A Analyst.]

[p. 318-A]

172 metal materials found near the feet of the skeleton leave no doubt that a saddle had been placed in the grave. One stirrup (Fig. 5a) is a heart-shaped side-saddle stirrup; the other (Fig. 5b) is of a form common to western style saddles; both are iron. Both stirrups have identical roller buckles, 35 mm. by 44 mm., of the form frequently seen on horse trappings. Completing the inventory of saddle parts and decorations are two iron rings 59 mm. in diameter, a round buckle and cinch ring both 91 mm. in diameter, 13 small iron nails, two copper rivets with leather preserved in them (Fig. 5d), two iron snaps or buttons, and one copper button face or rosette (Fig. 5c). Identical rivets were found at the White site (Suhm 1962:109 and Fig. 6). Rosettes or button faces of similar size and construction were found in the crevice burial of an adult male in Yellowhouse Canyon, Lubbock County, Texas (Newcomb 1955, Plate 25), that included a bridle and saddle bags, and at Fielder Canyon Cave in Val Verde County, Texas (Kirkland 1942:64-5 and Plate 15). Kirkland reported a quantity of trade artifacts strewn in front of the small cave and interpreted the site as a "garment factory." It seems apparent, however, that the site was actually an historic Indian burial that had been looted, which left the artifacts scattered.

172 The remains of the saddle leave two possibilities as to its nature: either the saddle was a single rig western style saddle that had one of the stirrups replaced with a side-saddle stirrup, or it was a native-made saddle that incorporated a number of pieces of white man's hardware. The matched items of hardware -- stirrup buckles, cinch ring and buckle, rings, and the rivets -- seem indicative of a white-made western saddle. Examination of the collections of 19th century Indian photographs at the U. S. Army (Fort Sill) Museum and of the standard sets of Smithsonian Institution prints of Southern Plains tribes showed that almost all saddles pictured were military or western stock types. Of course, the Indians of the area continued to make and use their own saddles during the late-19th century; for example, it is known that in 1868 a Comanche saddle and in 1891 an unspecified number of Kiowa saddles were collected for the National Museum (Ewers 1955:90). During that period, however, Plains Indians often obtained as many saddle parts as they could from the whites (Ewers 1955:94n).

(E) Two iron straps 219 mm. and 194 mm.

172 (F) In a near upright position in front (south) of the skeleton was a one-gallon galvanized pail 18 cm. high (Fig. 4). The diameter of the base is 17.5 cm., and the diameter of the mouth is 20.86 cm. The side seam is lapped and folded; the edge of the bottom overlaps the outer surface of the sides and is soldered to them. The attachments for the bail are secured by two iron rivets each. The bail is iron wire 6 mm. in diameter. The lip of the bucket is formed by rolling the top of the sides outward and crimping it over an iron wire; the resultant lip is 5 mm. thick.

The pail seems to predate forms common in the 1880's. In pictures and specimens that I have seen from the 1880's the bail attachment and the bottom are already quite different -- the ends of the bail are looped around a hoop at the top of opposite sides of the pails. The bottoms are inset and the edges are bent around the lower edge of the sides, in the same manner as modern galvanized pails (compare with Fig. 4).

Conclusions: The beads and bracelets have a long history in the Southern Plains. The pail, vulcanized cloth, and stirrups probably date from the latter half of the 19th century. It is not presently possible to assign a more specific date to these items.

ETHNOGRAPHIC COMPARISONS AND CONCLUSIONS

127

(14)

Tribal identification: Specific information on burial practices of the Southern Plains tribes is rare. Reports by travelers, captives, and soldiers do offer some data; but they are often inconsistent, conflicting, and probably incorrect. Therefore, only those reports that describe interments similar to the situation encountered at the Jared site will be used for comparison.

171

764

It is well known that tribes in the Plains disposed of their dead in a number of ways.

There is nothing in which the Plains Indian varies so much as in the respect paid to the dead, in the care and management of the body, and in greater or less elaboration of the funeral services (Dodge 1882:155).

If the people were busy when a death occurred, the following account might apply:

The body of a chief who dies in other than the winter season is generally deposited in a cave; that of a common warrior in any convenient hole or ravine, a few handfuls of earth, or sometimes only grass or leaves, being thrown over them. Women and female chil-

177 agreements with the cattlemen, and in the summer of 1885
427 received their first grass-lease payments in money.⁴
657

But this system of leasing was likewise unsatisfactory. The Indians did not trust the aggressive cattlemen, and within a few years were convinced that their interest could best be protected by having the Washington government handle leases for them. Early in 1892 they named a delegation to present their case to the authorities in Washington. As a result, the agent was notified to submit one-year lease contracts for approval. Six leases, totaling 250,580 acres, were approved for the year beginning September 1, 1892, and Agent George D. Day reported that by that date he had collected \$69,000 in lease money. Agent Day also reported that with the money he had purchased for the Indians more than one hundred new wagons, lumber for fifty new homes, and a "quantity" of livestock.⁵

177 After the Jerome Agreement was signed on October 6,
427 1892, the cattlemen were eager to lease and joined the Indian
opposition to the "Boomer" demand to open the reservation.
[435] In 1893 they leased 1,304,958 acres of the Kiowa-Comanche
Reservation at the government price of six cents an acre.⁶
[426] As a result of poor crops and good grass the next year, the
agent proposed to spend the semi-annual payment of grass-
lease money for young stocker cattle, but the vigorous oppo-
sition of the traders, to whom the Indians were in debt,
caused him to abandon the plan, with the advice to the
Indians that they purchase cattle on their own initiative.

[171] 4. The Kiowas and Kiowa-Apaches for a time refused to accept any grass-lease
[113] money for fear that it was a scheme to deprive them of additional lands.—Agent J. Lee
[127] Hall, Annual Report, 1886, in Commissioner of Indian Affairs, Annual Report, 1886,
131. The annual reports of the Commissioner of Indian Affairs were printed each
year as official United States government documents, usually as both Senate and
House documents. Most reports of Indian agents were included. All annual reports
of the Commissioner of Indian Affairs were examined for this study. Reports and
correspondence herein cited but found elsewhere than in the official printed documents
will be identified.

[113] 5. Agent George D. Day, Annual Report, September 1, 1892, to June, 1893 (Oklahoma
Historical Society Library, correspondence files); Commissioner of Indian Affairs,
Annual Report, 1893, 29. The Kiowa-Comanche Agency supervises the affairs of the
Comanches, Kiowas, and the Kiowa-Apaches. In most cases the records make no dis-
tinction as to tribe, and it is not always possible to give a breakdown of data on a
tribal basis. Consequently, statistical data in this article are for the entire agency
except when otherwise noted or clearly obvious.

6. Commissioner of Indian Affairs, Annual Report, 1893, 29; Wallace and Hoebel,
op. cit., 249.

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

AN EIGHTEENTH CENTURY COMANCHE DOCUMENT¹

By ALFRED B. THOMAS

THE Tally Sheet, the photostatic document reproduced as plate 2, is the report of a campaign conducted by the Comanche allies of the New Mexican Spaniards against the Apache in the year 1786. Considerable interest attaches to this report. Historically, it contributes a detail in Spanish Indian policy on the northern frontier of New Spain in the late eighteenth century; anthropologically, it reveals possibly the earliest known arrangement of Comanche military societies in a war party. It may be viewed as the earliest Plains pictographic record known; at least this Spanish document indicates that it is a copy of such a record.

The historical background briefly is this. Throughout the seventeenth and eighteenth centuries the Spaniards and Pueblos of New Mexico suffered from incessant Ute, Comanche, and Apache attack. In defense Spain supported one tribe against the other: early in the eighteenth century Spaniard and Apache fought Ute and Comanche, the latter just then appearing on the northern horizon of the Southwest. The turn of the half-century saw this situation reversed; the Comanche now occupying Apache lands northeast of the province forced the Spaniards to seek Comanche friendship and at the same time arrange to turn their united energies on the displaced Apache, who pillaged New Mexico from the east and south.²

The Tally Sheet is a direct result of an action arising, under these conditions, from a treaty with the Comanche, signed February 28, 1786, according to the fourth article of which inces-

¹ The original of this document, the Tally Sheet reproduced here, is in Audiencia de Guadalajara 103-5-6 No. 43 (Archivo General de Indias, Seville). Another copy is located in Archivo General y Publico, Provincias Internas, Tomo 65 (Mexico City). (See footnote 4.) This article presents an aspect of the writer's study of the northern and northeastern frontiers of Spanish New Mexico, 1593-1821.

² A. B. Thomas, Spanish Expeditions into Colorado 1540-1779. The Colorado Magazine of the Colorado State Hist. Soc., November 1924. Also, Spanish Exploration of Oklahoma 1599-1792. Chronicles of Oklahoma, June 1928.

591 a wife, the other three having died from overwork. Neither would he
587 tolerate a slave woman to help his wife.

[516] According to Comanche custom, if you buy a wife and if for any reason she is unsatisfactory, if she runs away, or if she dies, you may go to the wife's father and demand the purchase price back, or another wife if there is still an unmarried daughter.

727 Concerning Mo-cho-rook's cruelty, it was said that he never took a prisoner. He killed all, as he came to them: warriors, women, old men, children, babies; and he took no prisoners. My memory is too faulty to give the number of scalps he was supposed to still have. One [283] thing seemed pretty authentic. He was supposed to have a full-length lariat (approximately thirty-three feet) that he had plaited from women's hair—Mexican, Indian, and white.

283 I was never able to learn whether plaiting was an American In-
[177] dian-developed art, or if it was learned from the Spanish. Many of the old fellows plaited excellent round rawhide ropes, and also many of them were quite proud of their horsehair lariats. Mo-cho-rook was the one and only man who was supposed to have one plaited from women's hair.

752 His death on October 4, 1915, at the age of eighty-nine, was slightly on the prosaic side. At least he died in bed. But he saw fit to lend a dramatic touch. He had sustained a broken hip while working with his horses. They brought a doctor out from Lawton, when he refused to go to the Indian hospital. The doctor put him in a cast, but when the doctor came back in a few days, he found that the old chap had made his wife cut the cast off. She had brought him dogwood switches from the creek, and he had plaited himself a wicker cast to hold his leg and hip. He lived only a short time.

127 As to his age, here is all we have to go by. The Comanche roll was
657 made up soon after the surrender in 1875. At that time he was arbitrarily given the birth year of 1828. That means that they judged him to be fifty years old. It is extremely unlikely that even then any of the
165 warriors who were on the raid when he was kidnapped from Mexico were alive. A little arithmetic will show that they would have been at least seventy years old. That is just older than Indians became at that time, under the conditions they lived in.

701 Another bit of arithmetic brings some interesting conclusions. Supposing that Mo-Cho-rook's birth year is approximately correct, that means he would have been an active warrior by the year 1844. That

32: Gilles O,X-3 (1902-c.1910) 1974
N06 Comanche N06
Oklahoma

WHO WAS MO-CHO-ROOK?

89

was seventeen years before the outbreak of the Civil War, and pre- 701
dates the Mexican War, the last months of the Republic of Texas, and
the admission of Texas into the Union.

We know when the end of Comanche independence came—June, 701
1875. That means Mo-cho-rook was an active Comanche warrior for 648
a period of thirty-two years. That was thirty-two years for raids along
the Trinity and the Brazos. Thirty-two years of traversing Texas on
expeditions into Old Mexico. Thirty-two years to drive off the Charley
Goodnight cattle, and sell them to the Spanish in New Mexico.

Then don't forget that fairly authentic story that the Comanches, 439
during the Civil War, delivered over ten thousand head of Texas
cattle to the Union contractors who were furnishing beef for the Union
troops.

I think I was a bit apprehensive, as I read John Graves's *Goodbye 000*
to a River, that Graves might meet up with Mo-cho-rook's shade and
his canoe trip down the Brazos might end in disaster.

NOTE: The records at Anadarko show Mo-cho-rook as Comanche Allottee Number 127
C-2307, his birth year as 1828, and show him to have been a Mexican captive. His
allotment was about one mile west and four or five north of the present town of
Faxon, Oklahoma. It passed into white hands on his death. Casual inquiry brings 768
no information on either his wife or his child. Both did survive him.

32: Gilles O,X-3 (1902-c.1910) 1974

NO6 Comanche NO6
Oklahoma

CA-VO-YO, GIVER OF NAMES

I NEVER KNEW but one of the old Comanches that carried the distinction of being a Name-Giver. He was Ca-vo-yo. When the Comanche roll was made out, soon after the surrender in 1876, he was given the birth year of 1840. That only meant the government clerk figured he looked to be thirty-six years old. I remember that when I finally sorted him out as an individual, I judged him to be about the age of my father, a Civil War veteran crowding seventy. 553 127 127

I must have seen Ca-vo-yo first in March, 1902, but then he was one of a large number of older Comanches, whom I termed, for my own convenience, the "old fellows." That meant to me that they were old enough to have been warriors who probably had fought at the battle of Adobe Walls and been present when the surrender took place at Fort Sill. 123

In due time most of the old fellows became individuals to me. I learned their names, where their camps were located, the number of wives each had, if any, and their dispositions toward the white man; and being a trader's son, I learned of their bill-paying reliability, in the event credit was extended to them between Grass Money payments. If a trader extended credit, he needed to know all the wives by name and keep a record of what each wife purchased, though he charged the total bill to the husband.

168 traditional Comanche culture fundamentally changed, owing to the exter-¹⁷⁷
mination of the buffalo—their staff of life—their pacification by the U.S.¹⁷⁸
Army, and their confinement to a reservation in present-day Oklahoma.

Berlandier was not the first white man to collect artifacts from the Co-¹¹⁴
manche and their neighbors. As early as 1779 Governor Juan Bautista de¹¹⁴
Anza of New Mexico presented to Teodoro de Croix, Military Commander¹¹⁴
of the Internal Provinces of New Spain, the war headdresses taken from the¹¹⁴
bodies of the prominent Comanche war chief, Cuerna Verde (Green Horn),¹¹⁴
and his second in command, Jumping Eagle, after a battle on September 3,¹¹⁴
1779, during which the Spanish decisively defeated Cuerna Verde's Coman-¹¹⁴
che.¹¹⁴ During the fall of 1807 Lieutenant Zebulon M. Pike, pioneer Ameri-¹¹⁴
can explorer of the Southern Plains, sent Thomas Jefferson an Apache¹¹⁴
quiver and arrows and informed the President that he had "collected a
variety of curiosities of various savage tribes through which we passed."¹¹⁴
Unfortunately, I have found no record of the preservation of these earlier¹²⁷
artifacts in public or private collections.

The very great majority of Comanche specimens in the museums of this
country and abroad were collected within the Reservation Period—i.e. after
1875. The earlier objects in the Berlandier collection provide a solid base
for future studies of trends and developments in the history of Comanche
Indian arts and crafts. Even though they number less than 20 specimens, the¹¹⁴
ones Berlandier collected range from war equipment to costume and con-⁵³¹
tainers; they illustrate Comanche skills in featherwork, in dressing animal¹⁷⁷
hides, and in decorating tough rawhide and soft skin surfaces with painted
designs and trade beads during the second quarter of the 19th century. And
they show the use at that time of trade cloth, rolled metal cones, and brass
tacks in decorating articles of Indian make.

The Berlandier collection contains three fine examples of the principle⁷¹⁴
defensive weapon of the Comanche—the rawhide shield—commonly made²³⁷
from the breast of the buffalo, where the hide was thickest. Each shield was¹⁴⁵
furnished with a cover of soft skin which enclosed and protected it when not
in use.

In his written description of shields Berlandier makes repeated mention¹²⁹
of the Comanche custom of tying small animal skins to the fronts of the
shields as war medicines.⁴ The shield pictured in Figure 19 still has frag-
ments of two pocket gophers (of the family Geomyiinae) tied to it. Appar-

8. Thomas, 1952, pp. 134-36, 142.

9. Jackson, 1966, vol. 2, pp. 275-286. The quiver and arrows probably were from the Lipan¹¹³
Apache. Two of the arrows were deposited in Peale's Museum in Philadelphia and were entered
in their Accession Book under the date May 4, 1808. (Accession Book, Peale's Museum, Dec. 4,
1804-October 1841, in Historical Society of Pennsylvania Library, Philadelphia.) These arrows
were also mentioned in the Philadelphia Aurora, July 27, 1808.

4. See pages 54, 91, 116.

Delaware NM7
Winnebago NP12
Comanche NO6

Stewart: Washo-Northern Paiute Peyotism

1031A

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experience with Ute peyotism and a study of published literature on the peyote cult generally. The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	()	Exactness of data doubtful
-	Element absent	R	Recent development
	Blank Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, *Peyote and Plants used in the Peyote Ceremony*, H.U.B.M.L. 4:127-152, 1937, with additions made on list by La Barre, 1938.

K.A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933-1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLeod, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way... like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petruccio's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petruccio's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petruccio, *pls. 2-6*).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Fraus, who filled in the list and supplied the notes, did not designate it as such. Fraus attended

* Data for the Ute and Washo-Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by *Anthropos*.